

A
DISCOURSE

On 2 Cor. III. 6.

*Who also hath made us Able Ministers of
the New Testament, not of the Letter,
but of the Spirit :. For the Letter kil-
leth, but the Spirit giveth Life.*

BY

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of the Gospel in Marleborough.

L O N D O N :

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NATURAL HISTORY OF THE
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THE STATE OF NATURE, AND
IN THE STATE OF CIVILIZATION.

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THE DEDICATION,

To my Well-beloved Friends in Christ, Mr. Stephen Lock, Mr. William Smith, Mr. John Ifgar, and other Christian Friends living in Gosport, Grace, Mercy, and Peace be multiply'd.

IT is near Thirty years ago that I was first Acquainted with some of you, and Conversant among you, Preaching the Gospel of the Kingdom of God. I am now drawing towards the Confines of Time, and the Borders of Eternity: I was therefore willing to Dedicate this Discourse of Christ's Testament to you, as a Grateful Acknowledgment of your Kindness to me, and as a Token and Pledge of that Real Love that I bare towards you. The Testament of Christ is the most Noble, and Sweet Subject that your Minds can be Conversant about, and your Affections feed on that which was contrived from Eternity, may well be Matter of Contemplation in time, and of Admiration to Eternity. This Testament was drawn in the Mind, and Counsel of God before the Foundations of the World, and hath been since Written in the Blood, and established by the Death of the Son of God: In it there are the most precious, and inestimable Legacies Bequeathed. God gives
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himself as a Father and Portion, Jesus Christ gives himself as a Husband, and the Spirit is given as a Sanctifier and Comforter; and Christians are caused to inherit the Church, and Heaven, that once were desolate Heritages, as to them, though the Testator be alive again, yet this doth not lessen our Portion, or worst our Estate, Isa. 4. 8. as the Death of Christ doth Purchase, so the Life of Christ is powerful to conveigh, and bestow his Legacies. Christ hath passed through the most hard and difficult part of his Work, Rom. 5. 10. he died to reconcile us, that he may live, and save us; and may sit in Heaven and Enrich us, and perfect whatever concerns our Happiness. Consider these following particulars, in Relation to the Testament of Christ.

1. The Wisdom of God shines in this, that such a way should be found out to set God's House in Order, and to dispose of the most Rich, and Great Estate; all ways of Communicating Good to the Creature seemed to be shut up, and obstructed by the Guilt of Sin. God's Treasury was Locked, his Fountain Sealed, his giving Hand Bound: but Christ died for the Redemption of Transgressions, Heb. 9. 15. to buy off those sins that would separate between God and us, that would hinder good things from us, and sink us down into the Bottomless Pit, and shut us up in the Eternal Prison. The Conveyance therefore of a Rich Estate, to Guilty, Beggerly, Bankrupt Creatures, through the Death, and Testament of Christ, is the bare contrivance of Infinite Wisdom. In the Lord's Supper, the Seal of Christ's Testament, his Blood is set forth, as Purchasing us to be a peculiar People, Acts 20. 10. 41. 15. and his Flesh is set forth as Bread, to strengthen and enable us to perform our Duty towards our Saviour. By Redemption, we are obliged to be First-Fruits to God and
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the Lamb, Rev. 14. 4. and, by Regeneration, we are fitted to be First-Fruits, James 1. 18. that is, to consecrate and devote our selves to God and Christ, and to live to them.

2. Consider the Admirable Righteousness of God that appears in this Testament that Jesus Christ purchased, what he Bequeathed: he is a Priest of good things, Heb. 9. 1. that is, he Merited, he procured them by his Death. Good things do not come to us, as a Gift from Christ Living, but as a Legacy from Christ Dying. It is now just with God to forgive the sins of Believers, John 1. 9. It might have been just with God to punish and destroy; but now, through the Death of Christ, it is just for God to Forgive. Grace may now Reign, through Righteousness, to Eternal Life, Rom. 5. last. And they that receive an Abundance of Grace, and of the Gift of Righteousness, shall Reign in Life, Rom. 5. 17. Jesus Christ doth not, as other Testators by Death, leave the Inheritance empty, but Purchases a Right for us, to enter upon the Inheritance, and to possess and enjoy it.

3. Consider the wonderful Grace of God, and Christ, that is manifested in this Testament.

1. That Christ should Constitute us as his Heires, when he might have Executed us as Malefactors.

2. That when the Threatnings were in force for our Death, that Jesus should die to put the Promises in force for our Life; that he should cease to live for a time, that we might live eternally.

3. That he should make a Testament to enrich us with Spiritual and Eternal Blessings, when we had, by sin, forfeited our Lives, and deserved to be stript of all Temporal Comforts and Enjoyments.

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4. *That Jesus Christ should become poor to enrich us,* 2 Cor. 8. 9. He became poor, that we by his Poverty might be made Rich. Jesus Christ had no House to put his Head in, he lived on what others Ministred to him, Matth. 8. 20. Luke 8. 3. He was robbed of his good Name, and censured as a Blasphemer of God, and Condemned as an Usurper, and Enemy to Cæsar; they stript him of his Garments, and did not cease afflicting him, till every drop of Strength was gone out of his Body, and every spark of Life was quenched, and he became a weak cold Carcase. Christ was thus emptied to fill us, and stooped so low to lift us up to Glory.

5. *What the Law of God requires, as a Duty, by Christ it is Bequeathed as a Legacy, and bestowed as a pure Gift: What is required of the Heirs of Promise, is purchased for them, by the Blood of the Testator, and wrought in them by the Spirit of Promise. They are changed from Glory to Glory, as by the Spirit of the Lord,* 2 Cor. 3. last. The Holy Ghost doth excite, actuate, and draw forth Grace: This North and South Wind, blowing on Christ's Garden, doth cause the Spices of it flow forth, Cant. 4. last. If Duties were required to be performed by our Free-will, and Natural Strength, the New Covenant would not differ from the Covenant of Works. The First Promise was a most Free and preventing Promise, and, in it, undertakes to break the League and Amity that was between the Woman and the Serpent, and to kindle Enmity between them and their Seed, Gen. 3. 15. And this Free Promise was to be apprehended by Faith only: God doth not say, Do, and your Soules shall live; but hear, that is, Believe, and your Soules shall live, Isa. 55. 3. The Promise doth not run thus, I will be your God, if you

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you will be my People : but, I will be their God, and they shall be my People, Joel 31. 33. Christ takes it upon himself, to fetch back, and bring home straying Sheep, and, to cause them (Isa. 29. 19. though deaf, and dead, John 5. 25.) to hear his voice, John 10. 16. We cannot sincerely enter into Covenant with God, till God, in a great measure, hath executed his Covenant in us ; whence Miracles of Grace is to be wrought on us, that Gifts of Grace might be received by us ; Till we have new hearts and spirits given to us, we shall but flatter God, and lie to him in all our seeming Service, Psal. 79. 36, 37. Hof. last. It is bad to lie to God in all our Confessions of Sin, and Petitions for Grace, and Mercy. We must not therefore stay in the Exacting Letter of the Law, but have Recourse to the Living Testament of Christ. The Law saith, be Holy, Deut. 20. 7. But it is Christ that Sanctifies, Heb. 2. 11. and as an everlasting Father, doth propagate and derive a new Divine Nature to us, Isa. 9. 6. 2 Pet. 1. 4. We are bid to Love God, but it is Christ that Circumcises the Heart, 2 Col. 11. To Love God, he cuts off the Unclean and Filthy Foreskin of Sinful Self-love, and Baptizes with his Spirit as with Fire. Deut. 30. 6. to inflame our hearts with Love towards, and zeal for God, Matth. 3. 11. We are charged to acquaint ourselves with God, Job 22. 21. but the Promise must help us here. All Zions Children shall be Taught of God, and shall all know me, from the greatest to the least, Isa. 54. 13. Jer. 31. 39. He that hath heard, and learned of the Father, comes to Christ, John 6. 44, 45. We are enjoyn'd to keep God's Precepts diligently, Psal. 119. 4. but God hath promised to Write his Laws in our hearts, Jer. 31. 33. We ought to live to, and walk with God, yet it is by virtue of

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his Spirit put into us, and causing of us to walk in his Statutes, and to keep his Commandments, Ezek. 36. 27. All the Earth is called on to Fear God, Psal. 33. 8. but, that we may do it, God must put his Fear into our hearts, Jer. 32. 40. We ought to Repent, but it will never be, except God doth take away the heart of Stone, and give a heart of Flesh, Mark 1. 15. Ezek. 36. 26. Faith it self is comprised in, and given by Christ's Testament to know God and Christ, containes Faith in it, Jer. 31. 34. 17. John 3. By his Knowledge, that is, by Believing on him, Christ Justifies many, Isa. 53. Chap. 11.

4. Consider the Excellent, and Glorious Power, that executes this Testament, 2 Cor. 4. 7. Ephes. 1. 19. God saith he will be our God, and we shall be his People, Jer. 3. 33. God cannot be our God, if Idols are not cast out; if Enemies are not dethroned, if Rivals, and Competitors, are not put from their nearness to, and intimacy with the Heart; and this the mighty Power, the glorious arm of God only can effect: And we can never be Gods People, if our blindness be not cured, our enmity conquered, if our Minds be not renewed, and our Wills inclined to choose God for our chief good and only portion: Christ knocks, and it is he that must open the door, Rev. 3. 20. Acts 16. 14. It is he that calls, Isa. 55. 5. And must enable us to Echo to his call, to say we are the Lords, Isa. 48. 5. and that he is our God, Zech. 13. last.

5. Consider the consolation that may be drawn from this Testament, that we are so safe, that there is no condemnation to us, Rom. 8. 1. because Gods sword hath awaked against Christ, Zech. 13. 7. Our debt was exacted of him, our Curse was executed on him, and that spiritual things are made so sure to us by Christs death that is past, and by his Testament that

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is confirmed and made irrevocable; that there can be no detracting from its free Promises, or adding harder and heavier terms to it, Gal. 3. 15. There is no disanulling, or adding to it: God promises to pour Waters on him that is thirsty, and floods on the dry ground, Isa. 44. 3, 4. The Heavenly Husbandman will improve and enrich dry and barren ground. If the overflowing of Nilus makes Egypt fruitful, therefore we read of the Harvest of the Kiezer, Isa. 23. 3, 4. that Harvest that is caused by the River; much more can the Spirit, as the River of God, make us fruitful.

3. I would exhort you to make sure your own concern, in an Interest in this Testament of Jesus Christ; he is risen from the dead to woo and espouse Souls to himself, Rom. 7. 4. If you be joined to the suerty of the Testament, and be Married to the Testator, all the Riches of this Testament shall be yours. God with Christ gives all things, Rom. 8. 32. Eccho to Christs call, and open at his knock; let in the Heir of all things, and he will bring in his Righteousness, his Riches, his fullness with him: Christ will come in and order our Thoughts, our Wills, Affections, and subdue all to himself, Isa. 9. 7. Psal. 47. 3. Christ will execute justice, and Judgment, Jer. 23. 5. he will execute justice: He will do God right, in raising up fallen, bringing back straying alienate sinners to God, Isa. 49. 56. And he will execute judgment in destroying Satan, and his works, Heb. 2. 15. 1 John 3. 8. Though there were many Creatures in the Earth, yet Adam was counted to be alone till a Woman was made for him to set his love on: So though you have abundance of Creature enjoyments, yet count your selves to be alone till you know, Love and Marry Jesus Christ.

3. Express your gratitude, and thankfulness to God
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and Christ for this Testament, Paul saith, Brethren we are debtors, Rom. 8. 12. Never were any such great debtors, as believers are to God and Christ; you were Reconciled when Enemies, justified when Ungodly, Rom. 5. 2. Rom. 4. 4. Righteousness hath looked down from Heaven, Psal. 55. 11. And Bread hath been rained down from Heaven, when it should have sprung up and grown out of the Earth: How wonderful is it that Enmity should be slain, Isa. 61. 1. Isa. 49. 9. Isa. 49. 24. Ephes. 2. 16. and yet Enemies be spared and reconciled? That Sin should be condemned, Rom. 8. 3. yet Sinners be pardoned, Col. 2. 13. That Christ came to destroy Satans work only, John 1. 38. but to heal, revive and set at liberty those that were the workmanship of God; he releases Prisoners, and delivers those that were lawful Captives, Heb. 2. 18. Rom. 8. 2. They are turned from the power of Satan to God, and made free from the Law of sin and death, Rom. 8. 2. Children of wrath might have been made Vessels of wrath; have been filled up with Gods fury, and have been dashed to pieces by that Rod of Iron that is in Christs hand. In the Law, if a Husband was Arrested for debt, his Wife and Children might be sold to pay the debt, Matth. 15. 25. and to free the Husband and Father: But what Grace is this, that Christ who is the Everlasting Father and Husband of the Church, should be sold to pay our debts? As Eve was hid in Adam, and by a Divine Power, Isa. 9. 6. 2 Cor. 11. 2. brought forth out of him, so the Church was hid in Christ, formed and drawn out of Christ, cast into the deep sleep of death, Ezek. 47. 11. John 19. 34. O rejoyce in Christs Testament, glory in his Riches, Triumph in his Salvation, that when sin reigns over most unto death, grace should reign over you thro' th: Righteousness of Christ unto Eternal life.

2 Cor. III. 6.

Who also hath made us Able Ministers of the New Testament, not of the Letter, but of the Spirit: For the Letter Killeth, but the Spirit giveth Life.

IN the words, 1. we have a Subject spoken of, and that is the New Testament, as it is distinguished from the Old Testament, which was not the Covenant of Works, but the Covenant of Grace, wrapt up in Types, and Figures, more darkly Administred, Galat. 3. 18. 2. The Apostle insists on this New Testament, and commends it, that it is Spirit and not Letter, 1 John 17. that is, the Holy Ghost doth eminently, and signally manifest himself in this New Testament Dispensation. It is Filled, it is Enriched, it is Enacted by the Holy Ghost; he doth so breath in it, and worketh it, that it may well be called Spirit, and not Letter. The Gospel is not a meer Literal Doctrine, or Command, but mightily animated by the Spirit; if it were only Letter, it would kill us frail and weak Creatures, exacting Duty, And requiring Obedience of us, that are Impotent, yea dead Creatures; but it is Spirit, and so it gives Life. The Holy Ghost enlightens Blind Minds, softens Hard Hearts, and Quickens Dead Souls. The effectual Workings of the Spirit, are called, *the Law of the Spirit*, and this Law of the Spirit

Spirit of Life is said to *make free from the Law of sin and death*, Rom. 8. 2. This is a Law that is all Power, and consists wholly in Execution. 3. The Apostle informs us of the Honour and Dignity of Gospel-Officers, for they are Ministers of this New Testament. 4. The Apostle glorifies God, and instructs us, how it is that Officers do become able Ministers of this New Testament. It is God that made *Paul*, and others, *Able Ministers of the New Testament* : The words afford us Three Doctrines. 1st. That there is a New Testament. 2^{dly}, That Gospel Officers are Ministers of this New Testament. 3^{dly}, That it is God that doth make Men able Ministers of the New Testament.

1. Doctrine, that there is a New Testament. We may observe and admire the Wisdom of God, that first there was a Promise, then a Covenant, then a Testament ; this last the best, and most Noble Edition of the Covenant of Grace ; this is called the New Testament, to distinguish it from the Old Testament. *First*, The Old Testament was made with one Nation, in the day that the Lord took *Israel* by the hand, to lead them out of the Land of *Egypt* ; but it is God's design, by Christ, and the New Testament, to gather together into one all the Children of God that are scattered abroad, *John* 6. 52. Christ Preacheth now not onely to the *Jews* that were nigh, but also to the *Gentiles* that were afar off, *Ephes.* 2. 17. 2. The First Testament had *Moses* for a Mediator, *Gal.* 3. 19. *The Law was given by Moses, but Grace and Truth comes by Jesus Christ*, 1 *John* 17. Jesus is the Mediator of the New Testament, *Heb.* 9. 15. The Old Testament was accompanied

compained with Figures, and Shadows of things to come, 2 *Col.* 17. The Law had a shadow of good things to come, and not the very Image of the Things, that is, Christ himself; and the very Live Image of Spiritual things, were not then exhibited: Righteousness was not yet brought, Atonement was not yet made, the *Fountain* was not yet opened for sin and uncleanness: The Law and Prophets Prophesied till John, *Matth.* 1. 13. they spake of Christ, and foretold the Glorious things of the Gospel, as yet to come; but now the Kingdom of God is clearly discovered, and is Preached as come, *Luke* 7. 16.

Fourthly. The Old Testament, and the Ceremonial Law made nothing perfect, *Heb.* 7. 19. but did introduce the Hope of a better Priest, and of a more Noble Sacrifice; but Christ, by one Offering, hath perfected for ever them that are Sanctified: On the day of Atonement there was a remembrance of all the Sins committed that year, which did shew the weakness and imperfection of those Sacrifices, in that there was a Remembrance again made of Sins. But in this the Excellency and Perfection of Christ's Sacrifice appears, in that it did purge and put away Sin; and God on the account of it made that Promise, *Your Sins and Iniquities I will Remember no more*, *Heb.* 10. 17, 18.

Fifthly. The Old Testament was confirmed by the Blood of Beasts; *Moses killed Sacrifices and took the Blood of them; and sprinkled it on the People; saying, behold the Blood of the Covenant that God hath made with you.* But the New Testament was confirmed with better Blood. Christs Blood is the

Blood of Sprinkling, and the Blood of the Everlasting Covenant, *Heb.* 12. 24. *Heb.* 13. 20.

Sixthly. The Old Testament was weak and faulty; it did not, it could not purge Conscience by the Blood of Brutish Sacrifices; neither could it introduce the Law of God into the Soul, and write it in the Heart; but the New Testament is strong and powerful, it makes those that were barren to bear and rejoyce, *Isa.* 54. 1. And by it the Law of God is writ in the Heart, and put into the inward parts, and the Soul is Renewed and Transformed, to walk with, and live to God.

7thly. The Old Testament waxed old, and did vanish away, but the New Testament remains, abides and is Everlasting, *Heb.* 13. 20. the Blood of Christ is still fresh, and therefore his Testament is still new. *He offered one Sacrifice for Sins for ever, Heb.* 10. 12. His Sacrifice is of an Everlasting Virtue, and the way made by it to the true Holy of Holies is living, and still new, *Heb.* 10. 19. and the Covenant, and Testament built on this Everlasting Sacrifice, must need be Everlasting. This is God's last speaking to the World, and it shall never give place to any other Covenant, *Heb.* 7. 1. This is a better Covenant, or Testament, established on better Promises, than the Covenant of Works was, *Heb.* 8. 6. yea, the Promises of the New Testament are clearer, and exhibit more grace, than the Promises of the Old Testament. The Old Covenant is compared to, and set forth by *Hagar*, that was a young Woman, and had Natural Strength to conceive, and bare a Son, *Gal.* 4. 24, 25. with *Isa.* 54. 1. but the New Testament is set forth by *Sarah* that was barren, and was made fruitful

fruitful by a supernatural power, *Acts* 1. 11. The Promises of the Law do respect the strength that God first put into Man, and are built on the obedience to be performed by this strength; but the New Testament is built on a Spiritual and Supernatural strength put into the Soul by the Holy Ghost.

For the opening, and Explication of this New Testament I shall insist on these several particulars. *First*, Who is the Testator? Answer, This must needs be he, that by his Death, doth confirm, and establish the Testament, and this is proper to the Son of God, he is the only Mediator of the New Testament. He procured it, and gave force to it by his Sufferings and Death, *Luke* 22. 29. Christ speaks of himself as bequeathing, and acting as a Testator, *μεγὰρ διατίθημαι ὑμῖν βασιλείαν*, I bequeath, I dispose unto you a Kingdom. *Budeus*, in his Commentary on the Greek Tongue, doth confess and acknowledge, that this is *Verbum Testamentale*, a word commonly used by the *Grecians* in making their Wills. The Father is said to dispose a Kingdom to the Son, the Son to us. *The Father hath made Christ heir of all things*, *Heb.* 1. 2. *He hath given him a Name above every Name, that at the Name of Jesus every knee should bow.* But in this God hath an eye, and a respect to the Humiliation, and Sufferings, and Death of Christ, because he became obedient to the Death of the Cross; therefore God hath exalted and glorified him. The Death of Christ seems to be the ground of the Father's legacy to Christ, and of all that Jesus Christ bequeathes and disposes to us.

Secondly.

Secondly, In a Testament there must be an Estate to be disposed of, and the Testator must have propriety, and be interested in this Estate. else he cannot dispose it: Christ saith, *All things that the Father hath are mine*, John 16. 15. Therefore Christ hath good right to dispose of them. Testators do dispose of two sorts of things, Money and Goods, and Houses and Lands; the Graces Christ bestows may be compared to Money, and Goods: The Glory he bequeathes, is set forth by an Eternal House, 2 Cor. 5. 1. with Heb. 9. 15. and an Everlasting Inheritance.

First. Jesus Christ bequeathes Grace, and a new Nature: *A new Heart will I give unto you, a new Spirit will I put within you*, Ezek. 36. 26. 31. *I will put my Law into your inward parts, and write it in your hearts*, Jer. 33. The Law is put deep into the Soul, and it is written for Perpetuity, never to be blotted out, and it is diffused through the Soul; it spreads into the understanding, and it is rooted and prevails in the Will. The Soul is poor, blind, dead, and all its Faculties are perverted and disorderly; without this new Heart, without the Law of God written in the Mind, and Will: How full, large and comprehensive is Christs Testament? It doth not only make Heirs, but also raises up Children, which no other Testament doth or can do. True Believers are Children of the Promise, Rom. 9. 8. *Isaac was born of the free and powerful Promise of God: This was the word of Promise, At this time I will come and Sarah shall have a Son*, Rom. 9. 9. God would make an effectual visit, he would put forth his Power in an excellent and extraordinary way, and

and so *Sarah* should conceive (though barren) and *Isaac*, tho' old be born. So God comes to Souls dead in sins and Trespasses, he beams in light, and breathes in life, and so they are Regenerated and born to God : The Covenant of Grace, the Testament of Christ is *Sarah*, a Mother, of which we are born ; and as there are Children of Promise, that derive Grace and a new Nature from the Promise, so there are Heirs of Promise, *Heb.* 6. 17. 19. That do inherit the Kingdom, and Eternal Glory, by virtue of the free Promise. God is said to Promise the Kingdom, and to Promise Eternal Life, *Jam.* 2. 5. *Tit.* 1. 2. Here are the Riches and fulness of this Testament, that Christians are Children of the Promise, and so partake of Grace, and are Heirs of the Promise, and so do inherit the Kingdom of Glory.

Thirdly. Where there is a Testament there must be Legatees and Heirs ; Jesus Christ is the Mediator of the New Testament, that those that are called may receive the Promise of the Eternal Inheritance, *Heb.* 9. 15. The Civil Law gives this description of an Heir, that he is *vocatus ad hereditatem* ; one that is called to the Inheritance by the Testament of a dead Man, *Vid pacium* : If Christ had not died as a Testator, there would have been no Inheritance to be enjoyed, and there would have been no call to a Heavenly House and Possession. How many are there in the World that were never called at all, and others are not effectually called ; the *Jews* at this day, are like such as the Civil Law calls *Abdicati*, such as for Provocations given are disinherited ; the Gentile Heathen World are like such as the Civil Law calls *Præteriti*, such

as are passed by, and slipt over, but such may come in for a share in the Fathers Goods, and lay claim to his Inheritance; the blind desolate Heathen World shall be called, and converted, *The desolate Cities shall be inhabited*, Isa. 54. 3. *And the desolate Heritages shall be inherited*, Isa. 49. 8. For the clearer explication of things I shall shew, 1. Who are the Heirs. 2. What they are Heirs of. 3. How they became Heirs. 1. Who are Heirs? I Answer, The Sons, the Children of God; there are some that are predistinated to the Adoption of Children, *Ephes. 1. 5.* Christ is to gather together into one, that is, into one Kingdom, City, Family, Body, the Children of God that are scattered abroad, *John 11. 52.* These Sons, these Children shall be Heirs, the Inheritance is limited and restrained unto them; to sit on the right and on the left hand of Christ in his Kingdom is not his to give, but to whom it is prepared of his Father, *Matth. 20. 21. 23.* That supplement, *but it shall be given to them*, should be wholly left out, and the words be thus rendred, *To sit at my right hand and my left is not mine to give, but to those for whom it is prepared of my Father.* Christ would give places in his Kingdom, but he was limited by the decree of the Father; to give to those he had predistinated to the Adoption of Children, and so had prepared the Inheritance and Kingdom for them.

2. What are Christs People Heirs of? I Answer, 1. Of the Kingdom, *Tit. 2. 5.* 2. Of the World, *Rom. 4. 13.* 1. They are Heirs of the Kingdom, they shall have a Mansion in God's House, *John 14. 2, 3.* They shall have a Lot and Inheritance in the Heavenly Kingdom, in *Emmanuel's* Land and Country,

Country, *Dan.* 12. last. *Col.* 1. 12. They shall sit in the Throne with Christ, and Reign in Life for evermore, *Rev.* 3. 21. *Rom.* 5. 17. 2. They are Heirs of the World. God gave *Abraham* the Land of *Canaan* by Promise, and this was a pledge and earnest of all Earthly Portions, and Possessions given to Believers by God's free grace, and bounty. Wicked Men may be Possessors of, and dwellers in the World, but it is Believers that are Heirs of the World, and have a Spiritual Right and Title to it. Godliness hath the Promise of the Life that now is, and of that which is to come, *Tim.* 1. 4. 8. He hath given meat to them that fear him : He will ever be mindful of his Covenant, *Psal.* 111. 5. The Kingdom of God, and his Righteousness is our chief good, and true Happiness ; the main of Gods Covenant is wrapt up in this, *Matth.* 6. 33. yet Earthly and outward things are Promised as an advantage, these shall be added to God's Children to supply their wants. The Children of *Israel* had need of a Passage to *Canaan*, the Country that God had given them, *Moses* sent to *Sihon* to desire a passage through his Country unto *Canaan*, *Deut.* 2. 26, 27, 28, 30. but he refused to let *Israel* pass through his Land, so God gave him up to *Israel* to be destroyed. Thus the People of God must have some Footing in, and Possession of the World, as it is a passage to the Heavenly *Canaan*, that is their proper Country, *Heb.* 11. 15, 16.

3. How do Christians become Heirs ? I answer, By being effectually called. None but such shall partake of the Eternal Inheritance, *Heb.* 9. 15. When Christ doth not only seek after straying Souls, but doth apprehend them, *Phil.* 3: 12. *Paul*

saith he was apprehended of Christ. When the Lord of Glory doth not only knock but open the Heart, *Rev.* 3. 20. *Acts* 16. 14. When the call of God is accompanied with gifts, *Rom.* 11. 29. The gifts and calling of God are without Repentance; when God so calls, that he gives an understanding to know him, *1 John* 5. 20. and gives a Heart to love and fear him, *Deut.* 30. 6. *Jer.* 32. 39. When God bestows a new Heart, and a new Spirit, then is the call effectual, *Ezek.* 36. 26.

Fourthly. Where there is a Testament, there must be a Sanction, Confirmation and Establishment of it; *Heb.* 9. 15. Where there is a Testament, there must of necessity be the death of the Testator, *Heb.* 9. 16. 17. The Civil Law saith as long as a Man lives, *voluntas est perambulatoria*, it is mutable, and changeable, but the Death of a Testator fixes things, and gives force to his Will, confirms and establishes all his Legacies: How sweet are these words, where there is a Testament, there must be the Death of the Testator? The Law speaks at another rate, where there is a Crime, the Criminal must be punished: Where there is a Transgression, the threatening must be put in force, the Curse must be executed, the Transgressor must be cut off, but here is a New Testament established by the Blood of Jesus Christ; *This is my Blood of the New Testament*, *Matth.* 26. 28. This Cup is the New Testament in my Blood, *1 Cor.* 11. 25. *Jeremiab* did speak of God's making a New Covenant, or Testament, *Jer.* 31. 31. but there is no mention made, or discovery given of the Blood, that this New Covenant was to be confirmed by; but the Gospel

Gospel teacheth us what the Blood is, by which the New Testament is established : God did put the threatenings, and Curse of the Law in force by cutting off Christ, *Zech.* 13. 7. *Isa.* 53. 8. That he might put the Promises in force, fulfill them to us, and bestow the Eternal Inheritance on us. Who could have imagined, or thought of such a thing, that the death of Sinners should be prevented, and the death of a Testator should succeed, and be in the place of their Sufferings and death.

Fifthly. Where there is a Testament, there must be an effectual way to execute it. We read of the *sure Mercies of David*, that is of Christ, as the next Verse doth plainly evidence, that it is Christ that is spoken of, for he is said to be given as a Witness, as a Leader, and Commander to the People, *Isa.* 55. 3, 4. This is observable, that all the Riches, Blessings, and Benefits of the Covenant are Christ's Mercies : He is a Priest of good things, *Heb.* 9. 11. he purchases, he procures them ; and it is he also that distributes, and gives them out. In *Isaiah* there is only mention made of the *sure Mercies of David*, but in the *Acts*, *Acts* 13. 34. it is thus expressed ; *I will give you the sure Mercies of David :* and this Promise is grounded on the Resurrection of Jesus Christ, who is now no more to return to Corruption, *Acts* 13. 33, 34. As Christ died as a Testator, so he rose again to be the Executor of his own Testament ; he is not alive to Violate, or Disannul, but to fulfil his Testament. So we are said to be saved by his Life, *Rom.* 5. 10. *Heb.* 7. 25. Jesus Christ discharges all his Offices, by executing of his Testament.

1. Jesus Christ executes his Prophetical Office, *No Man hath seen God, but the only begotten that is in the Bosom of the Father hath declared him to us*, 1 John 18. Luke 1. 7, 8. Isa. 9. 6. Mal. 3. last. He is the *Day spring from on high*, the *Wonderful Counsellor*, the *Messenger of the Covenant*; he *Preached Righteousness*, and declared God's Faithfulness, and Salvation, *Psal. 40. 9, 10.*

2. Jesus Christ executes his Priestly Office, in Sprinkling his Blood, as clean Water, to Purifie from Uncleanness, and to Wash Men from their Sins, *Ezek. 36. 28. Rev. 1. 5, 6.* And Jesus, as Priest, Intercedes that his Legacies may be bestow'd; and his Blood cries for the Execution of his Testament, *Heb. 7. 25. He ever lives to make Intercession. John 17. 19. 24. Heb. 12. 24.*

3. Jesus Christ, as King, executes his Office, he writes his Doctrine and Laws in the hearts of his Subjects, and gives them new hearts, *Jer. 31. 33. Ezra 36. 56.*

1. Use. This may inform us of the wonderful Grace of God, that there should be a New Testament. Did Fallen Man ever imagine, or conceive such a thing, that Christ's Goods should be Dispensed, and his Inheritance be derived to, and settled on Sinful Creatures by a Testament Ratified by his own Blood, and Death. 1. We deserved to be stript, and deprived of all External and Temporal Enjoyments, that the Wine-press, and the Corn-floor should not feed us, *Hof. 9. 2.* That God should return, and take away his Corn, Wool, and Flax from us, *Hof. 2. 9.* and that the things

things that God hath given us, shall pass away from us, Jer. 8. 13. God might, by the Execution of his Threatnings, have impoverished and destroy'd us; and what Grace is this, that he should make a Testament to save, and enrich us.

2. The Covenant of Works doth exact perfect and perpetual Obedience: it requires the full Debt, without any abatement, of us poor Insolvent Creatures, and threatens us with Eternal Punishment, and Perdition, for any defect, failure, or default in our Obedience? And what Grace is this, that a New Testament should be made, that forgives the Guilty, and gives to the Poor? *The Law was given by Moses; but Grace and Truth came by Jesus Christ, John 1. 17.*

3. Consider how dear it cost Jesus Christ to be a Testator. 1. He was obliged to put on our Humane Nature, that he might have a Body to offer up, a Life to lay down, Blood to shed, a Soul to pour out to the Death. 2. Jesus Christ must be a Surety, *Heb. 7. 22.* or else he could not have been a Testator: he must bear our sins, pay our Debt, discharge our Ransom; he must buy and purchase all good things for us, else he could not bequeath them to us. We were such Criminals, such guilty Creatures, that Jesus Christ could not live, and give any good to us, or bestow any Spiritual Blessing on us, but he must die to bequeath Legacies; all Spiritual Good Things must come swimming to us in the Blood of Jesus Christ. 3. That Jesus Christ should empty himself to fill us, impoverish himself to enrich us. You know (saith

Paul) The grace of our Lord Jesus Christ, that though he was rich, yet, for our sakes, he became poor, that we, through his Poverty, might be Rich, 2 Cor. 8, 9. The Lord of Heaven and Earth, the Heir of all things, was in a meaner and lower condition than Birds and Foxes. *The Birds of the Air have Nests, and Foxes have Holes, but the Son of Man hath not where to lay his Head*, Luke 9. 58. The Curse took hold of him, that the Blessing might flow to us. Death came to him, that Life might be derived to us.

4. Consider how sweet, comfortable and refreshing Christ's Testament is.

1. In a Covenant there are Two Parties obliging themselves to each other; but, in a Testament there is but one Party Bequeathing, and that is Christ.

2. Covenants are Vacated, and Disannulled by the Death of one, or both of the Confederates, but a Testament is not disannulled, but established by the Death of Christ. We are Heires, in Reversion, and Heires, in Possession, by our own Death.

3. A Testament is irrevocable, because it is built on something past, and that cannot be undone: Jesus Christ hath died, and this gives eternal force to his Testament. The Benefits, and Legacies of Christ's Testament come to us in a Righteous way, what he Bequeathes he Purchases, and there is a powerful and effectual way to execute Christ's Testament. The Holy Ghost fulfills the Promises, and bestowes the Legacies of this Testa-

Testament. Men are Taught, and do know God as the true God, and their God; they are drawn, and do choose God for their God, and Portion, and do sincerely become a Peculiar People to him, and they are caused to walk in his Statutes, and to keep his Judgments and Commands.

2d. *Use of Exhortation*, 1. *Branch.* O seek to have Benefit by Christ's Testament, to be his Legatees, yea his Heires! O be not contented with a short Reprieve, and with meer Patience and Forbearance; Do not satisfie your selves with some present Almes of Mercy, and Temporary Relief, but seek a Rich, and lasting Portion, an Eternal Inheritance: Let not this quiet you, that you are Stewards of Temporal Things, but make sure you shall be Heires of an everlasting Salvation and Kingdom. Do not onely catch at God's Riches, in Earthly things, *Psal.* 10. 24. 3. but lay hold of the Riches of Christ for Eternity, *Ephes.* 8. O prize and secure your Interest in this Testament, for, 1. It mainly and principally respects the Soul, and Eternity: The Soul shall find rest, *Matth.* 11. 28. *Isa.* 55. 2. of it self, in fatness, and obtain Salvation, 1 *Pet.* 1. 9. 2. This is a Comprehensive Testament, here is Grace given, and Glory bequeathed, 1. *Galat.* 6. 2 *Thef.* 2. 14.

3. Here are the greatest, most precious, and Invaluable Legacies bestowed; God gives himself as our God, Father, and Portion, *Jer.* 31. 33. and Jesus Christ bestowes himself, as a Head, Husband, and Saviour, 2 *Cor.* 12. *Ephes.* 5. 23.

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That you may have benefit by this New Testament, I would Counsel and Advise these Two things, 1. O be Married to Jesus Christ the Testator, *Rom. 7. 4.* as *Adam* awaked out of his deep sleep to Marry *Eve*, so Christ is awaked, and Risen from the Dead to Marry poor Soules, and to settle his Riches, and Inheritance on them. 2. Cry, and seek for the Spirit, *Luke 12. 2. 13.* he is the Faithful, and Powerful Executor of Christ's Testament; he can open blind Eyes, break hard Hearts, quicken dead Soules.

2d. Branch of the Use of Exhortation. O be Grateful, be Thankful to the Testator, that hath established this New Testament; give your selves to Christ, *2 Cor. 5. 5.* and serve him, *Psal. 22. 30.* Yield your selves to God, as those that are alive from the dead, *Rom. 13.* Offer your selves to God as living Sacrifices, *Rom. 12.* Turn to Christ, *Acts 11. 21.* Run to Christ, *Isa. 55. 15.* Live to him, *2 Cor. 5. 15. 54.* Be his Portion, and Possession, *Isa. 53. 12. Psal. 2. 8.* Be First-Fruits to God, and the Lamb, as those that are obliged to it by Redemption, and as those that are enabled thereunto by Regeneration. We are Redeemed to be First-Fruits, we are Begotten to be First-Fruits, *Rev. 14. 4. James 1. 18.*

2d. Doctrine. Gospel Officers are Ministers of the New Testament; this is their Honour, and Glory. that they are sent forth into the World with the Word, and glad Tidings of Reconciliation in their Mouths, and the Testament of the Son of God in their Hands. 1. They are to reveal

veal to the World this Great Secret, this deep, and wonderful Myſtery, that the Son of God hath ſet his Houſe in Order, and made his laſt Will and Teſtament. The World is an utter ſtranger to this Supernatural Truth, the Church only knows it, and is acquainted with it, *Pſal.* 25. 14. This is ſpoken of as a great Mercy, that God will Reveal this Secret, and ſhew his Covenant unto any. 2. Chriſt's Officers are to open, explain, and expound this Teſtament; it is ſo Rich, Full, and Comprehensive, that Miniſters may Study, Meditate, Contemplate on it all their days, and Preach it throughout their whole Life. This is the Eminent and Noble Employment of Miniſters to Preach to the World the unſearchable Riches of Chriſt, *1 Cant.* 3. *2 Cor.* 2. 14. They are to give forth the Savour of Chriſt's Ointments, to pour out his Name as Ointment; to ſhed abroad the ſweet ſavour of the Knowledge of God, and Chriſt, in every place; to bear Chriſt's Name before the World, *Acts* 9. 15. The Church is compared to a Company of Horſes in *Pharaoh's* Chariot; as by her Officers ſhe draws Chriſt's Spiritual Chariot, and him ſitting in it through the World, *1 Cant.* 9. with *3 Cant.* 9, 10. 3. They are to urge, and preſs on Men to lay hold of this Covenant, of this Teſtament of the Son of Cod: As it is eminent Grace in God to ſhew us this Covenant, *Pſal.* 25. 14. ſo it is our main, and moſt important duty to lay hold on this Covenant, on this Teſtament, *Iſa.* 56. 4. 6. We have nothing to relieve our Fainting and Famishing Soules, we have nothing to bear up our ſinking Spirits, but the Teſtament of Chriſt.

1. Here is a most clear Revelation of Spiritual and Eternal things, Life and Immortality is brought to light by the Gospel, 2 *Tim.* 1. 10. The way to the Holiest of all, was not yet made manifest, while as the first Tabernacle was yet standing, the Vaile stood, and continued before the most Holy Place, notwithstanding all the Sacrifices of the Law: but, when Christ died, the Vaile of the Temple was rent from the top to the bottom, and we have boldness to enter into the Holiest, even into Heaven it self, by the Blood of Christ. The invisible World is more discovered.

2. This Covenant and Testament is ordered in all things, 2 *Sam.* 23. 5. it is so wisely ordered, as that it meets with all our Objections, and may silence them: It meets with our doubts and fears, and may banish them: It meets with all our wants, and supplies them. It is so ordered that there is a Legacy suited to all the Noble, and Principal faculties of our Souls. 1. God Promises concerning his Elect People, that they shall all know him from the greatest to the least, *Isa.* 31. 34. Here is a Legacy of Light, and Knowledg to the understanding. 2. God promises Pardon, that he will be merciful to Unrighteousness, and will remember Sins and Iniquities no more, in the same Text. Here is a Legacy to the Conscience: It is Pardon that doth quite Conscience, and establish its peace.

3. There is a further Legacy, that God will write his Law in the Heart, and put it into the inward

inward parts ; this is a pretious and noble Legacy to the Will, to renew, byass and rectify it.

3. This Testament hath the strongest confirmation : Of old God gave his Oath to shew the immutability of his Counsel, *Heb. 6. 17, 19.* That the Heirs of Promise might have strong Consolations, but now the Son of God hath bled, and his Testament is established by his own death, *Heb. 9. 15.*

4. What can we look for, if we are not interested in this Testament ? A day of Wrath, Vengeance and Destruction will be our portion. We shall be stript, and deprived of all Good, and be loaded and burthened with all Evil : We shall be felled down as barren Trees for the Fire, be winnowed as chaff out of the Floor into the Furnace, and be filled up as Vessels of Wrath.

1. Use. Of Information : This shews us how Excellent, and Honourable the Office of Christs Ministers is, that they are imployed, and conversant about the Testament of the Son of God ; that they are to open its Fulness, Explain and discover its Riches, and to urge and press Men to lay hold of it. They are to warn Men of their danger out of Christ, and to press Men to fly into the City of Refuge, and sit down under the shadow of Christ, and so to flee from the wrath to come. They are to beseech Men through the Mediator, to be Reconciled to God, and to woo Men to be Espoused to Christ, *2 Col. 13.* They are to set forth the free Grace of God in forgiving

giving all Trespases, and in giving liberally and largely, according to his Divine Power he gives all things, that appertain to Life and Godliness, 2 *Pet.* 13. *Rom.* 8. 32. And freely with Christ gives all things also.

2. *Use.* If Gospel-officers are Ministers of the New Testament, this may Reprove such as call themselves, and would be accounted Ministers of the New Testament, yet only Preach and press Moral Duties, and build up a Natural Religion, but seldom, or very little, touch on the great Principles, and Truths of the Gospel, as if there were no Testator, or New Testament: They urge Duty, but they little themselves understand, and therefore are very unable to Reveal to others, How Men shall recover Life, and Righteousness, attain Power and Strength, and to partake of the Eternal Inheritance? They Treat of the New Covenant, as if it were only a Mistress to command Work, and not as a Mother to give Life and Strength: As if Christ was little more than a Political Head to make Laws, and exact Obedience to them, and not a Natural Head to give Life, and influences to his Members to enable them to obey.

3. *Use.* Are Christs Officers Ministers of the New Testament? Then, 1. This should encourage Ministers to Preach, and People also to Hear.

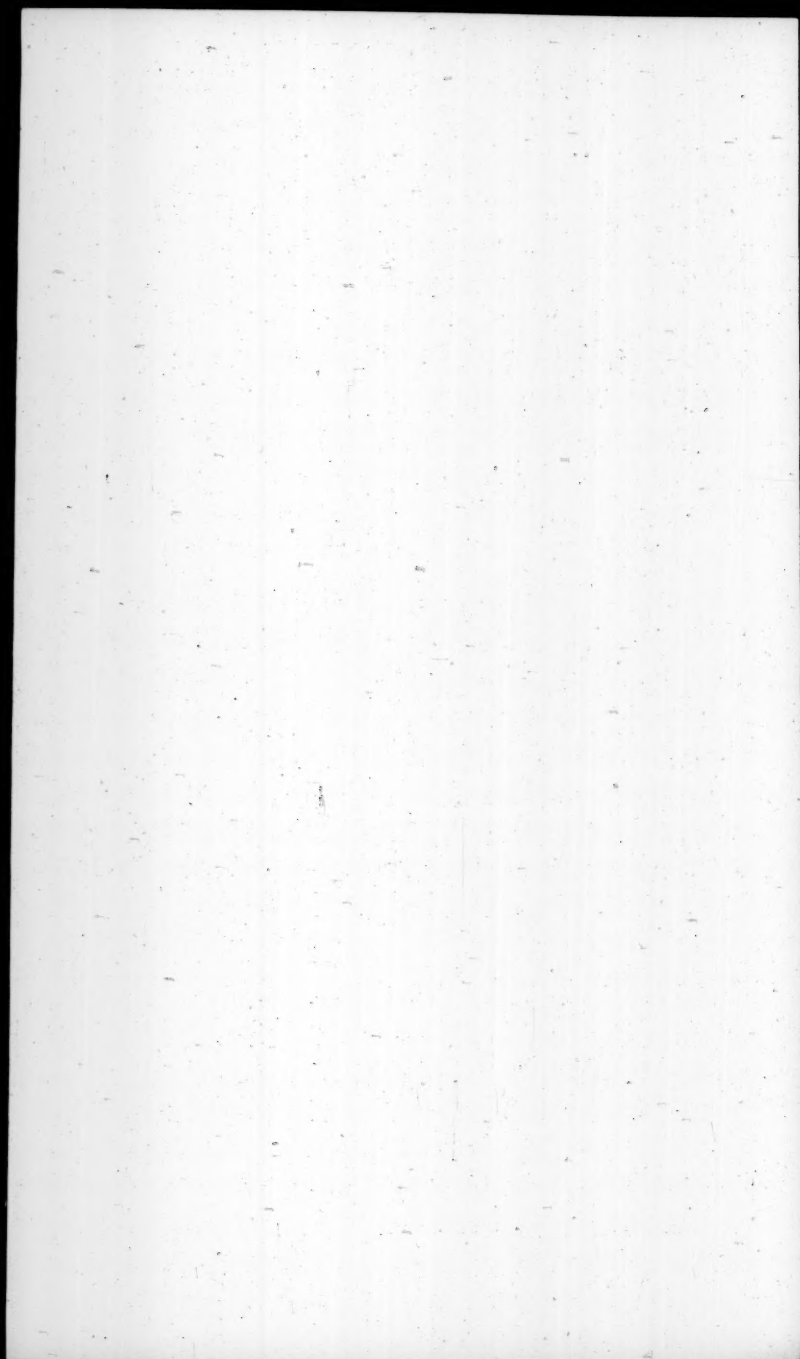
1. This should encourage Ministers to Preach: the Gospel cannot be wholly Preached in vain.

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Jesus Christ must have Sons to bear up his Name, *Psal.* 72. 17. and Heirs to possess his Goods, and Inheritance : He that sowed in Tears, must reap in Joy, he must see his seed, and the Travel of his Soul, and be satisfied. God's Promises to Christ must be fulfilled, and executed, that he shall have the Heathen for his Inheritance, the utmost parts of the Earth for his Possession. God's great Servant must receive a great and glorious Reward for his Work : All King's must fall down before him, as Worshippers, all Nations must serve him, *Psal.* 72. 10, 11. When Ministers Preach the Gospel, the Hand of the Lord is with them, *Acts* 11. 21. to open hearts, to break the Rock in pieces, to draw Men to Christ, to subdue them to his Kingdom, and Government. As Christ speaks in, so he works with his Ministers when they Preach, Christ ingrafts the Word, *2 Cor.* 13. 3. with *Mark* 16. last. *Jam.* 1. 21. And when they Teach, the Spirit writes an Epistle, and powerfully impresses the Doctrine of the Gospel on Mens Souls, the Wilderness must be manured, and Sowed : The Meal of Men must be Levened, Christ will come forth as a deliverer and turn Men from Ungodliness, *Rom.* 11. 26. He will Circumcise the Heart to love him, and Baptize with the Spirit, make Men free from the Law of Sin and Death, *2 Col.* 11. *Matth.* 3. 9. *Rom.* 8. 2. *Psal.* 110. 3. and render them a willing People in the day of his Power, *Isa.* 9. 6. He will beget a Holy seed as an Everlasting Father, and quicken Souls dead in Sins, and Trespases, as he is the Resurrection and the Life.

2. This should perswade, and incourage Men to hear, and listen to the Ministers of the New Testament : It is very necessary, that Men should be rescued, and delivered from the Covenant of Works, from a killing Letter, and a Ministry of Condemnation. O listen to the Ministers of the New Testament, lay hold of it ; do not make light of all that Christ hath purchased and bequeathed : Do not continue Spiritually poor, or be shut out of the Kingdom, and come short of the Glory of God. Do not satisfy your selves with momentary Enjoyments till you are driven out of this Earth, and turned into Hell. Attend on the dispensation of the Gospel, it is clothed and animated with the Spirit ; this is a Seed so powerful, that it changes the Soul : It is a writing that alters the Table, and turns a Heart of Stone into a Heart of Flesh, *2 Cor. 3. 3.* The Gospel is a Glass that changes the Spectators, and transforms them into the glorious Image of God, *2 Cor. 3. 18.* last. The Holy Ghost is as a Tongue of fire to them, so that they do not speak cold words, but they throw Coals into the bosomes of Sinners, and cast chaines of light and love about Souls, *Cant. 6, 7. Isa. 45. 14.* They sow, but God makes the Seed to take root and grow, *2 Cor. 3. 6, 7.* Ministers do call Sinners to come out of their Prison, but Christ opens the door, *Acts 16. 14.* They bid Sinners to rise and come out of their Graves, *Eph. 5. 1.* but it is Christ that breathes Life into them. Though Christs Ministers are many times poor yet they make many Rich, *2 Cor. 6. 10.* They are Deacons of Christs Testament : They are the hands by which Jesus Christ gives forth his Alms

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and distributes Spiritual Gifts. O come and hear the Gospel, this may be the day of your Visitation. A new Leaven may be laid in your Meal, and a new Byass may be put on your Wills, for ever to incline your Hearts towards God : That word may be ingrafted, that may better and enable your stock, and enable it to bring forth fruit to God. The Lord Jesus may speak that with a strong hand to thy Soul, that Man speaks with a weak hand to thy Ear. God saith to *Moses* that he would stand on the Rock, and he should smite it, and it should give forth Water, *Exod. 17. 6.* If God had not been there *Moses* should rather have struck Fire out of the Rock, than have drawn out Water from it : But because God stood on the Rock it did cleave, and yielded Water abundantly, when *Moses* smote it. In this my incourage Ministers to smite the Rocky Hearts of men with the Rod of the Word ; that God, that Christ will be there to cleave the Rock, and to turn the Flint into a Fountain of Water, *Isa. 114. last.* God's hand goes along with his sign, *Isa. 49. 22.* When Christ Crucified is preached, then God lifts up a standard and displays an Ensign ; and this cannot be in vain, for when God so lifts up his hand to the Gentiles, that they presently bring Zions Sons in their arms, and carry her daughters on their shoulders, that they may be joined with, and to the Church. Christ by the Gospel opens blind Eyes, *Isa. 42. 7.* *Isa. 110. 3.* *Psal. 47. 3.* And by this Rod of his strength he subdues disobedient, and Rebellious souls : While Ministers do open the Riches of Christs Testament, he opens the understanding of

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Men to perceive, and discern, the Fulness, and Glory of this Testament, *Luke* 24. 45. Christ takes away the vail from the Heart, unstops the deaf Ear, and takes away the Heart of Stone. Though Ministers may seem but poor contemptible men, yet they bring Treasure in Earthen Vessels, *2 Cor.* 4. 7. There is a hidden Treasure, and a Pearl of price to be found in the dispensation of the Gospel. Christ executes his Testament, and dispenses the Treasures of his Grace, by the Preaching of the word of Life, and of the Gospel of Salvation: The Gospel is the Arm of the Lord, and the Ministration of the Spirit, and of Power, so that the dead shall hear the voice of the Son of God, and the deaf shall hearken to the word of Life, *Isa.* 53. 1. *John* 5. 25. *Isa.* 29. 18.

3d. Doctrine. It is God that makes Men able Ministers of the New Testament.

1st. God the Father fits Men to be Laborers, and thrusts them forth notwithstanding all difficulties, and discouragements into his Harvest: It is not every one that is fit to pluck secure Sinners out of the fire, and compel them to come unto the Feast, *Judes Epistle* 23. *Luke* 14. 23. It is God the Father that must qualify for this noble and hard work.

2dly. The Son of God makes able Ministers of the New Testament, *Eph.* 4. 11, 12. He gave Gifts to Men, Apostles, Prophets, Evangelists, Pastors and Teachers: Christ gave them from Hea-

Heaven, when he ascended up on high, and poured down the Spirit from on high, *Psal.* 68. 18. with *Isa.* 32. 15. By the Holy Ghost he furnished them with Light, Life, Zeal for the discharge of their Office.

3dly. The Holy Ghost gives the inward call, and fits Men with Gifts and Graces for the fulfilling of their Ministry : The Holy Ghost is said to make overseers of the Church, *Acts* 20, 28.

1. *Question.* Wherein doth this ability to be Ministers of the New Testament consist? What is requisite furniture to make Men able Ministers.

Answer. 1. They must have the word of Knowledge, and of Wisdom, *2 Cor.* 12. 8. The word of Knowledge is a skill to open, explain and vindicate the great Principles of the Gospel, the very Foundations of our Holy Religion. And the word of Wisdom seems to signify an ability, and dexterity to apply the word suitable to the various Conditions, and Exigences of Souls ; to divide and apply it aright, that every Hearer may have his proper portion.

2. This ability consists much in Spiritual Experience of the Power of the Word on their own Souls, and Consciences. When Ministers themselves taste that the Lord is gracious to them, *1 Pet.* 2. 3. that he hath Reconciled them to himself, *2 Cor.* 5. 18. when they have been cast down, and raised up : When they have been wounded and healed : When they have tasted the bitter-

ness of Sin, and the sweetness of the Grace of Christ. *Paul*, when Christ called him from Heaven, was three days blind, and did neither Eat or Drink ; during this time *Paul* seems to be under great anguish and anxiety of mind, for his former Enmity to Christ, and Persecuting of his Church ; at this time *Saul* did know the Terror of the Lord, how Terrible God would be to him if he did not faithfully Preach the Gospel, and how Terrible the Lord would be to others, if they did not listen to it, Embrace and Receive it.

3. This ability consists in love to Christ ; the Love of Christ constrains us because we thus judge, that if one dyed for all, then were all dead : The Apostle had a Spiritual mind, and did rightly judge of things, that if Christ died for us all, then we were all Spiritually dead, else we needed not, that Christ should die for us ; yea, if Christ died for us all, then this was as effectual for our Redemption and deliverance, as if we had all died, yea, we all died in him, and with him. O how should this heighten affection to, and inflame Love towards Christ. How should Ministers bestir themselves to gain Souls to Christ, that hath so much obliged them.

4. This ability consists much in tender compassions, and pitty to perishing Souls. Christ awakens the pitty of his Disciples when he bids them to go to the lost Sheep of the House of *Israel*, *Matth.* 10. 6. *Jeremiah* saith, if the Jews would not hear him, his Soul should weep in secret places, his Eyes should run down with Tears, *Jer.* 13. 17.

Paul

Paul served God with many Tears, and ceased not night and day to warn the *Ephesians* with Tears, *Acts* 20. 19, 31. He tells the *Philippians* with Tears, that there were some among them, *that were Enemies to the Cross of Christ*, *Phil.* 3. 18. And he wrote a Letter to the *Corinthians* with many Tears, *2 Cor.* 2. 9.

5. This ability consists in great Self-denial, *2 Cor.* 12. 15. *I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved: I (if I am offered on the service, and Sacrifice of your Faith) therein rejoyce, σπενδομεναι* If my blood be poured out as a Drink-offering to promote the Service, and Sacrifice of your Faith,) do therein Rejoyce. There is a great deal of difference between Lamps and Stars; Lamps must have Oil to feed them, else they will go out; but faithful Ministers are compared to Stars, *Rev.* 2. 1. These will shine, though they have no supplies, or contributions from below. The World is very ungrateful to Christs laborious Servants, and afford them but a slender, and starving Maintenance, yet they do not cease to Preach, and shine to the World.

6. This ability consists in their being certain, and fully assured of the Doctrine they Preach: *They have known surely, that I came out from thee, and they have believed that thou didst send me. We believe, and are sure, that thou art that Christ the Son of the Living God, John* 6. 68, 69. Our Gospel (saith Paul) came to you in much assurance, as ye know what manner of Men we were among you for
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your sake: Paul did evidence by his fervent Preaching, and his importunate pleading with them, that he was fully assured of the Truth, Excellency, and Importance of the Gospel.

7. The ability of Ministers consists in their boldness and courage to suffer, and Patience in sufferings, 1 *Thes.* 2.2. *Paul saith, after we had suffered before, and were shamefully entreated at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention.* The Rulers and Elders of the Jews saw the boldness of Peter and John; was not this high courage, and strong boldness that the Apostles should divide the World, and take every one his share of it, to manure for God, to conquer for Christ, to build a House, and Temple of God upon, 2 *Cor.* 10. 13, 4. 15. The Apostle speaks of this measure, and μέτρον τῆς χάριτος, the measure of the Rule, that God had divided unto us; and that he did not stretch himself beyond his measure, 2 *Cor.* 10. 14. and that he did not boast of things without or beyond his measure: This was strange boldness, to divide the World, and to seize and take every one his Lot and share to subdue the Nations to God. And the Patience of the Apostles was invincible, in all their Tribulations they rejoiced that they were counted worthy to suffer shame for his name sake, *Acts* 5. 41. Paul rejoiced if he was offered on the Service and Sacrifice of the *Philippians* Faith, *Phil.* 2. 17. Bonds and Afflictions did not move Paul, neither did he account his life dear unto himself, that he might finish his course with Joy, and the Ministry that he had

had received of the Lord Jesus to testify the Gospel of the Grace of God, *Acts 20. 24.* *I am ready not only to be bound, but also to die at Jerusalem, for the Name of the Lord Jesus, Acts 21. 13.* Paul and others did glory in Tribulations.

8. *Ministers* are able when they take care of themselves and of their own Souls. Paul saith to the Elders of Ephesus, *take heed to your selves, and to the Flock of God, over which the Holy Ghost hath made you overseers, Acts 20. 28.*

Gospel-officers are said not only to have eyes before, that is, to look to God, and behind to look after the Flock committed to them, *Rev. 4. 6.* but they are also said to have eyes within, *Rev. 5. 8.* to look to themselves, and to watch over their own Souls. The Apostle Paul was so circumspect, and exact that he could call God to Witness as to his private actions, and the principles of them, and he could call men to Witness as to his publick Actions and Conversation. *God is witness, and ye also, how Holily, justly and unblameably we behaved our selves among you that believe, 1 Thes. 2. 10.*

9. *Ministers* should be diligent, and laborious. Being affectionately desirous of you, we were willing to have imparted to you, not the Gospel of God onely, but also our own Souls, because ye were dear to us, as you know; how we exhorted, and comforted, and charged every one of you (as a Father doth his Children,) *1 Thes. 2. 8.* I kept back nothing that was profitable to you, but have shewed you, and have taught you publickly from house to house by the space of three years

years I ceased not to warn every one night, and day with Tears, Acts 20. 20. 31. 2 Tim. 4. 2. Luk. 14. 23. They should be instant, and pressing on Souls in Season, and out of Season, and compel guests to come into Christ feast. They should labour to bring Sacrifices to the Spiritual Temple, Isa. 66. 20. And to present a beautiful Bride to the Son of God, 2 Cor. 11. 2. 1 Col. last.

10. A door of Utterance is requisite to make an Able Minister of the New Testament. Paul desires the Prayers of the *Ephesians*, that Utterance might be given to him, that he might open his Mouth boldly, to make known the Mystery of the Gospel: Again, he begs Prayers of the *Colossians*, that God would open to him a door of Utterance: To speak the Mystery of Christ, Ministers must not only be large Cisterns, to hold a great deal of the Spiritual Waters of the Sanctuary; but also be fit Pipes to convey the Spiritual Waters unto others.

Use of Exhortation. If God makes men able Ministers of the New Testament, we should lift up our Eyes, and Soules to God, and earnestly beg him to fulfil his Promise to us, that he will give Pastors according to his own heart, to feed his Flock with knowledge, and understanding, Jer. 3. 15. Sue to Christ to give Gifts from Heaven, such as become a Glorified Saviour to bestow, even Officers filled with the Gifts, and Graces of the Holy Ghost. Seek for such *Ministers* as *Apollos* was.

1. He was Instructed in the way of the Lord, *ABs* 18. 25. He was not Rude, Ignorant, or Unskilfull in the VVord of Righteousness ; but was well Taught the way in which God comes to us , and the way by which we are to come to God, and enjoy Communion with him.

2. He was Fervent in Spirit. It is this Holy fire, that must burn, and shed abroad the sweet savour of the Knowledge of God. And this is wonderful, that Christ's *Ministers* should overcome, and Triumph, by spreading abroad the Sweet Savour of the Knowledge of God , that they should conquer by a Perfume.

3. *Apollos* Taught diligently the Doctrine of Christ ; he pleaded for God , and wooed for Christ ; he was not slothful, and negligent. How earnest is the Sun in running of its Race ? How swift are the Stars in their daily motions, to give Light to the VVorld, even so should *Ministers* be. The promoting of the Kingdom of God is much carried on by a skilful, able, and powerful *Ministry*, that is not only Light, but also Fire, such as will be, not only Shining, but Burning Lights, *2 Cor.* 4. 6. God must shine into their hearts, to enable them to give forth the Light of the Knowledge of the Glory of God to others, *Matth.* 3. 11. this will make *Ministers* shining Lights : And it is also Requisite, and Necessary, that Christ should Baptize his Officers with the Holy Ghost and with Fire, and this will render them Burning Lights. They are the best *Ministers* that Preach what they have

have Tasted and Experienc'd. Christ, in the 7th of *St. Iohn*, v. 38th, saith, *He that believes on me, out of his belly shall flow Rivers of Living Waters.* This phrase, out of his Belly, is to be observed, he that hath drank of Christ's Spiritual VVaters, out of his Belly shall flow Rivers of Living VVaters; that which hath satisfied and delighted him, shall flow out to the Refreshment of others. O how earnest, and importunate, should Christians be at the Throne of Grace, that God would furnish the Church with a skilful and active *Ministry*. *Aaron* was to have Golden Bells, and Pomegranates on the Hem of his Garment round about, *Exod.* 28. 33, 24, 35. The Pomegranates might point at the Sweet Savour of Christ's Death and Sacrifice. And this was to be sounded out by the Apostles Preaching, as Golden Bells. *Justin Martyr* doth apply these Bells to the Apostles, and Gospel *Ministers*, in his Dialogue with *Tryphus the Jew*. These do depend on the Garment of Christ, as High Priest of the Church. They are, by Preaching, to sound out the Sufferings, and Death of Christ, to the World. *Solomon* made a Molten Sea, that contained a great quantity of Water, and it was put upon Twelve Oxen, three of which looked to each of the Quarters of the World: And this Sea seems to point out the Blood of Christ, and its abundant Merit; and the Twelve Apostles, as so many Spiritual Oxen, were to bare, and carry this Sea of Blood into the several parts of the World, by the Preaching of the Gospel, that Soules might be washed in this Spiritual Sea, the Great Trumpet was to be blown, *Isa.* 27. last. the Spiritual Jubilee

lee was to be Proclaim'd, and, Who should do
 this but the Ministers of the Gospel? Christ was
 to be lifted up, *Isa.* 49. 22. *Isa.* 11. 10. *Isa.* 53.
 1. 2 *Cor.* 2. 14. as a Standard, and to stand, as
 an Ensign, to draw perishing sinners together to
 seek Righteousness, and Salvation in him. A Re-
 port was to be made of Jesus Christ, the sweet Sa-
 vour of his Knowledge was to be shed abroad;
 And who are fit Spiritual Incense-Pans, or Vessels
 to bear the Name of Christ before the World,
 but the Ministers of the New Testament. Though
 these are but as little Children in the Eye of the
 World, because of mean Quality, and Degree, as
 to their outward State; yet such Little Children
 shall be enabled by the Power of God to Lead
 Herds of those that have been Lions, Tygers, and
 Bears, but now become Tame, and Gentle Crea-
 tures, *Isa.* 1. 6, 7. They are to Reclaim Men from
 their Savage, Cruel, Barbarous Nature, and Man-
 ners, and to Reduce them to the Meekness and
 Gentleness of Christ. They are to Hew Sinners
 out of the Common Quarry they are in,
 to Fish and draw them out of the Dead Sea, *Ezek.*
 37. 10, 11. to cut them out of the Wild Olive,
 not to be Burnt, but to be Grafted; they are to
 cut the Navel of Sinners, *Ezek.* 16. 4. and to se-
 parate them from Old *Adam*. They are to beget
 Men in Christ, 1 *Cor.* 4. 15. they are to Ingraft
 Men into Christ, and to Espouse them to Christ,
 2 *Cor.* 11. 2. They are to encourage the Deject-
 ed and Disconsolate. In this sense the Breasts of
 the Church are as the Clusters of the Vine, they
 contain excellent Wine of Consolation, *Isa.* 66.
 11. Soules may suck, and be satisfied with the
 Breasts

Breasts of her Consolation, *Cant.* 7.8. They are to strengthen the weak hands, to confirm the Feeble Knees; to say to them, that are of a fearful heart, be strong, and fear not, *Isa.* 35. 3, 4. They are to Feed, Strengthen, and Nourish Soules. The Breasts of the Church are as Towers, *Cant.* 8. 10. The same *Hebrew* Word is used to signifie a *Pulpit*, מִגְדָּל, *Migdal*. The Pulpits of Ministers are the Churches Breasts, whereby Soules are Fed and Nourished. Not only their Lips, but their Souls must Preach. Therefore it is put in the Feminine Gender, *Cokeleth*, *Eccles* 1. 1. So *Psal.* 68. 11. They that Publish it, is also put in the Feminine Gender, to intimate, it is Souls that must Preach. There is need of a Mighty Power to work in Ministers, that they may Pray Ferently, Preach and Exhort Zealously, *1 Col.* last. Have large and capacious Soules, that may have room for all the concerns of the Church, and be suitably affected with the Burdens, Temptations, Afflictions, Soul-Troubles, and Distresses of every particular Christian, to Watch over the Members of the Church, to care for them, to Instruct, Warn, Reprove, to deny themselves, to spend, and be spent for Christ: O what a Presence, Assistance, and Powerful Influence of the Spirit doth this Require; to fit, and enable Ministers for the full Discharge of their Office: O therefore wrestle with God, cry mightily to him, to Raise up such Able Ministers of the New Testament, that may be filled with the Spirit, and Preach in the Demonstration of the Spirit, and of Power, *1 Cor.* 2. 4. And be earnest to rescue Souls from the Power of Darkness, and to Translate them into the

the Kingdom of God's dear Son. That they may be Pens in the Hand of the Spirit, *2 Cor.* 3. 3. to Write the Doctrine of the Gospel in the Mindes and Hearts of Men, that their Mouthes may be a Sword in the hand of the Spirit, to wound the Old Man to Death, *Ephes.* 6. 17. *Jer.* 23. 29. And that the Word they Preach, may be a Hammer in the Hand of the Spirit, to break the Rocky Hearts of Men in Pieces; and, as a Fire to burn up the Dross of Men, and inflame their Soules with Love to, and Zeal for God.

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